

Special meal of the Acehnese, Indonesia during Ramadhan

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Submission date: 24-Feb-2022 02:23PM (UTC+0700)

Submission ID: 1769777402

File name: 9976-Article_Text-58275-1-10-20220221.pdf (925.94K)

Word count: 7312

Character count: 38710



Special meal of the Acehnese, Indonesia during Ramadhan

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Manuscript received: 26 November 2021. Revision accepted: 3 February 2022

Abstract. Manan A, Salasih CI, Rahmawati S, Saprijal, Khairisman, Chairunnisak. 2022. *Special meal of the Acehnese, Indonesia during Ramadhan*. Biodiversitas 23: 1187-1195. *Ie Bu Peudah* is a special meal of Acehnese, Indonesia society in every month of Ramadhan consisting of 44 kinds of mixed substances. All mixed ingredients are pounded or mashed using a special mortar done together and collectively. This study aimed to explore more deeply the origin of the making *Ie Bu Peudah*, its usefulness, social functions, and knowledge transfer amongst community. This descriptive analysis study employed observation, interview, questionnaire, and documentation to collect the data. The obtained data were analyzed by reducing, displaying, and concluding stages. The findings showed that the history of *Ie Bu Peudah* was carried by Indian traders that visited Aceh then the meal was recreated and modified by the local people in the sultanate of Aceh during 15AD and was passed down over generations until today. Its efficacy was for body immunity, including the danger of coronavirus and healing many diseases like a tumor as it contains antioxidants, antibiotics, antiseptic, etc. Besides protecting from many diseases, *Ie Bu Peudah* also has the social functions which were to strengthen the friendship (*silaturahmi*) among traditional figures and local people, strengthening the unity, glorifying the month full of blessing, preserving the harmony between the leaders of the village and people and upholding the values of togetherness during the month of Ramadhan.

Keywords: Aceh Besar, Acehnese people, *Ie Bu Peudah*, special food of Ramadhan

INTRODUCTION

Indonesia has a diverse traditional culinary influenced by people's habits and customs, so it blended in the socio-cultural system in many places. From its strategic geographical location, Indonesia has become a country that produces various food sources and traditional cuisine (Lestari and Christina 2018). Historical records prove that Indonesia is also known as a spice-producing country, the arrival of European nations indicates this. Spice and seasoning plants consist of various types, usually processed in dry and wet forms, and are used for traditional foods (Prameshti et al. 2020).

Culture is closely related to social life, living in rural areas has a strong tradition so the identity of an area is reflected in its culture that is not shared by other religions (Sutrisno et al. 2021). Every traditional food owns typical taste, flavor, and efficacy characteristics. Some foods serve comfortability, functionality, and social representations. Almost every area in Indonesia has its typical food that is more than the making but it has become the traditional routine for the people. The phenomena are composed through various processing techniques and serving methods. Not only that, but each of the meals also shares its own legendary story where its making process was inherited by the ancestor a long time ago, and it is still

liked today. This was because the meal was formulated with sundry spices and supplementary ingredients to arouse the delicious taste. Meal or food is the manifestation of human culture that begins from the preparation process of the raw ingredients to become one edible food and its consummation until they become the tradition. This happens because of the support and intercorrelation amongst cultural elements that exist in society and it is consumed by certain ethnicity and classes in one particular area (Tyas 2017). The typical local foods of areas in Indonesia have existed since a long time ago; hence, it has been highly appreciated and honored as cultural heritage. The used recipe also has been passed down over generations, even the cooking process has been preserved traditionally, though there are some new modifications and variations, the main ingredients and its cooking procedure remain the same. Amrullah et al. (2019) reveal that almost 50% of the foods consumed by most Indonesian communities in 2015, both living in urban and rural areas, regardless of their socioeconomic factors, are labeled insecure considering the non-genetic modification of plants and foods. The absence of understandable information on genetically modified foods results in two attitudes; positive attitudes reflect the individual preferences and social benefits, while negative attitudes consider the risk and anxiety of side effects that appeared after the consumption

(Ribeiro et al. 2016). This condition underlines the view that foods containing naturalness in terms of the origins, productions, and finalization, which is in this context mostly found in traditional foods, define the meaning of secure and healthy foods among consumers (Roman et al. 2017). Traditional food is an important element of culinary wealth that a community in a certain area can serve the surrounding local community or immigrants. According to Saputra et al. (2021), the presence of culinary wealth found in a city has its charm for several tourists. The delicious taste, attractiveness, and presentation make the specialty where the culinary originates. This can then trigger the potential for culinary tourism. Saeroji and Wijaya (2017) explained that culinary tourism is not related to luxury and exclusiveness, but culinary tourism emphasizes the elements of gastronomic experiences obtained and are not easily forgotten.

From many areas across Indonesia, Aceh province has several traditional foods, one of them called *Ie Bu Peudah* as one of the popular traditional food of people in Aceh Besar that is specially cooked during the fasting month (Ramadhan). Ramadhan is a blessing month for Muslim as a great opportunity to maximize worship and hope to wash away the past sins. Ramadhan is a precious moment that most people use to do many activities to strengthen the friendship (*silaturahmi*) and build solidarity among each other both in cities and villages. At that moment, people in Aceh Besar cook their traditional meal, *Ie Bu Peudah*.

Ie Bu Peudah is described as a portion of food that looks like rice porridge with a soft texture with a slightly spicy, salty, and sweet taste and sensational flavor. The taste and flavor come from sundry ingredients mixed during its process (Dewi et al. 2011). In most people's social life in Aceh Besar, *Ie Bu Peudah* becomes a special meal during Ramadhan inherited from one generation to the next generation. *Ie Bu Peudah* is one of the traditional foods that are preserved by people in Aceh Besar. The mention of *Ie Bu Peudah* is derived from the word "ie" which means water, "bu" meaning rice, and "peudah" meaning spicy. This meal is specially formulated from many spices and herbs with great efficacy, especially for body immunity while fasting.

The process of cooking *Ie Bu Peudah* is terminologically called "woet" which means cooking or stirring done routinely by the people of Aceh Besar. It simultaneously involves older people, youth and children, and females' contributions to represent the sense of togetherness that contains the solidarity value during Ramadhan (Fahrika et al. 2021). *Ie Bu Peudah* can be easily obtained because it is specially made for the month of Ramadhan. This phenomenon is unique and fascinating to see the making process directly. *Ie Bu Peudah* is made using natural ingredients – consisting of 44 plant species –

collected directly from the forest. Then, they are mixed and stirred evenly and cooked using a big size of pan or "beulanga" (Acehnese language), and it results in a look-like porridge that has higher efficacy than any common porridge.

This present study about *Ie Bu Peudah* focuses on its history, making, efficacy, social function, and knowledge transfer in society. Hence, it is necessary to study deeply, besides fulfilling the needs of nutrition *Ie Bu Peudah* is also nutritious for body health, to warm the body and make it fresher.

MATERIALS AND METHODS

Study area

The location of the study was in Aceh Besar District, Aceh Province, Indonesia by selecting five sub-districts; namely Baitussalam, Darussalam, Kotabaro, Blang Bintang, and Ingin Jaya. The reason for selecting those five sub-districts was that the people were still cooking *Ie Bu Peudah* during Ramadhan. The Aceh tribe generally dominates the population of Aceh Besar as the main local tribe, then by other immigrant tribes, namely Singkil, Kluet, Gayo, Jawa, Minang, and Aneuk Jamee (Badan Pusat Statistik 2021). The presence of Aceh Besar as the main gate has been supported by adequate transportation systems like Iskandar Muda International Airport in Blang Bintang, and Malahayati Port. On the other side, Aceh Besar District is directly bordered by the municipal of Banda Aceh which leads Aceh Besar as the support system for Banda Aceh. In line with its potential location and strategic position, Aceh Besar District has the opportunity to grow and develop rapidly.

Data collection

The study used qualitative methods to understand the social context and focused on describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of individuals or groups (Nana 2007). The interview was done using a questionnaire encompassing respondents' background, traditional food names, food composition, mode of preparation, and uses. In-depth interviews lasted for 20 and 40 minutes were done face-to-face using local language (Acehnese). For identifying the local names of plant species, we consulted the informants who are knowledgeable about plant species used in *Ie Bu Peudah*. For the botanical names of plant species, we then checked the world's plants online at <https://powo.science.kew.org> and looked at Mien and Wijaya (1993).

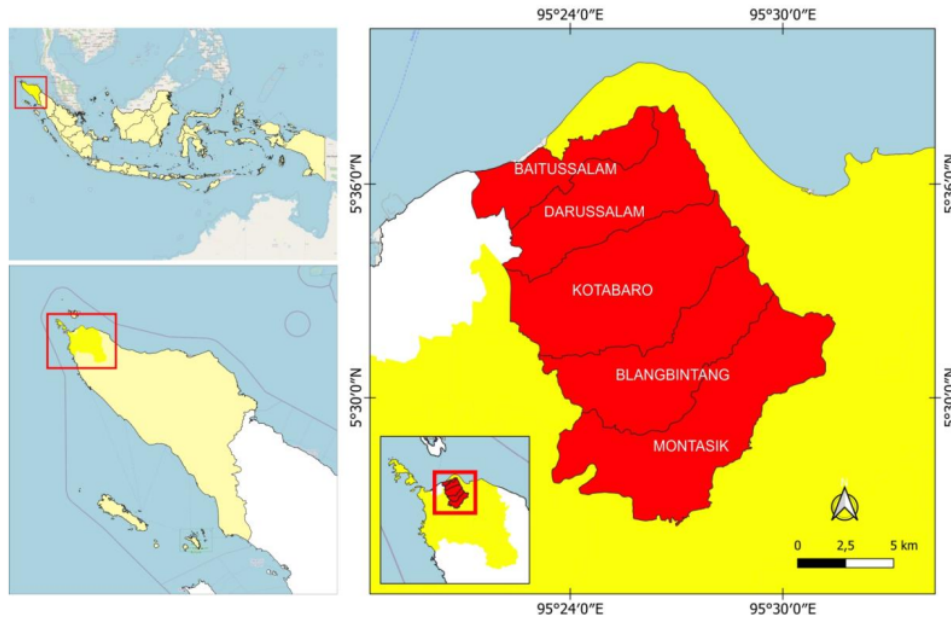


Figure 1. Map of Aceh Besar District, Aceh Province, Indonesia as the research location

The sample in this study was selected using the purposive sampling method in which the sample is deliberately looking for individuals or situations that are likely to produce new events and a broader understanding of a dimension or concept of interest (Krathwohl 1993). The advantages of this sample lie in the selection of case-rich information for in-depth study. This type of non-probability sample is most often used in qualitative research. We intentionally selected certain informants who could provide complete and in-depth information about *Ie Bu Peudah*, so that the data obtained can later represent the voice of the community.

Table 1. Details of informants

No.	Initials	Age	Sex	Status	Research places
1	RK	64	Male	VE	Blang Bintang sub-district
2	AS	60	Male	VL	
3	NH	56	Male	AL	
4	UI	50	Female	VL	
5	TI	35	Male	AL	
6	AL	70	Male	VE	
7	AU	56	Male	VL	
8	AT	45	Female	AL	
9	UK	70	Male	VE	
10	KT	77	Female	VE	
11	RH	54	Female	AL	Baitussalam sub-district
12	JH	61	Male	VE	
13	LN	60	Female	VE	
14	JH	58	Male	AL	
15	KY	64	Male	VE	
16	TH	50	Female	AL	Darussalam sub-district
17	MM	45	Male	VL	
18	AY	36	Male	AL	
19	YI	47	Male	VL	
20	ZK	49	Male	VL	
21	AM	37	Female	AL	
22	AH	38	Male	AL	
23	YH	40	Male	AL	
24	BH	46	Female	AL	
25	MB	51	Female	VE	
26	ZK	37	Female	VL	
27	KZ	41	Male	VL	
28	IB	56	Male	VE	
29	AY	70	Male	VE	
30	AI	58	Female	AL	
31	AY	37	Female	AL	Darussalam sub-district
32	JA	38	Female	AL	
33	AD	40	Female	AL	
34	IK	46	Female	VE	
35	YZ	51	Male	VL	
36	AP	55	Male	AL	
37	IH	61	Male	VE	
38	YP	37	Male	VE	
39	UP	60	Male	VE	
40	AK	54	Male	VL	
41	UI	44	Female	AL	Montasik sub-district
42	IK	81	Female	VE	
43	PS	39	Female	VL	
44	KY	42	Female	AL	
45	JK	51	Female	AL	
46	SB	58	Male	VL	
47	UD	70	Male	VE	
48	KL	38	Male	VE	
49	MZ	45	Male	AL	
50	ZO	64	Male	VE	

Note: AL: Adat Leaders, VE: Village Elders, VL: Village Leaders

In addition to purposive sampling, we also used snowball samples to trace data developed from one source to another. We carried out data forwarding from one informant when he or she gave interview answers or referred to other informants. We tried to find these informants to enrich other data. This model is very helpful for us in obtaining data and deepening it, considering that our knowledge of the data is limited in obtaining information, so with this method, we continued to track other data from the initial sources to the next source of informants. In total, there were 50 respondents, of which 10 respondents were purposively selected from each sub-district. It consisted of 30 males and 20 females ranging from 35-70 years old. 20 respondents were Adat Leaders (AL), 17 were Village Elders (VE), and 15 were Village Leaders (VL). They were visited to share their arguments as detailed in Table 1. In this study, AL became the first informants while VE and VL were the second informants in obtaining the data. The data in terms of journals, books, proceedings, reports, etc., were also reviewed to the data contained from questionnaires, interviews, and observation for the phenomenon studied.

Data analysis

The obtained data from the instruments (meticulous observation, in-depth interview, questionnaire, and documentation) were analyzed by reducing, displaying and drawing conclusion stages following Miles and Huberman's (1992) qualitative data analysis.

RESULTS AND DISCUSSION

The early history of *Ie Bu Peudah* in Aceh Besar

The origin of *Ie Bu Peudah* was carried by the traders from India staying over in Aceh. Since then, those Indian traders began mixing some of the ingredients carried from their homes and were mixed with spices taken from along the coast of Aceh. This proved that most of Acehnese culinary was influenced by Indian culture and had a spicy flavor, and one of them is *Ie Bu Peudah* until today, its existence is preserved. In the era of Aceh Sultanate, *Ie Bu Peudah* was cooked as the manifestation of togetherness between the king and his people, and this became one of the media to listen to the sorrow and problems experienced by the people. Aceh Sultanate turned that moment as the special food in the month of Ramadhan for the king to be together with his people during the time before breaking the fast.

Furthermore, *Ie Bu Peudah* is often consumed by the people of Aceh during the battle against Dutch colonialists. The purpose was to give the endurance of stamina of the local fighters in the midst of war. In De Atjehers, it was explained that the Acehnese locals often held the breakfasting (takjil) at the mosque together and served *Ie Bu Peudah* as the menu. The cooking and preparation time was scheduled at noon (dzuhur) and done collaboratively. The cooking tradition of *Ie Bu Peudah* could maintain teamwork and build a sense of togetherness that became stronger within the Acehnese people. That is why this

tradition of cooking has been being preserved in every Ramadhan. This food was formulated and cooked by a special chef with the support from the youth in collecting the ingredients from the forest or the seashore. Basically, *Ie Bu Peudah* has a similar texture to the common porridge but it is later modified and recreated into several other kinds of porridge, namely *bubur kanji* (starch porridge), *bubur kacang hijau* (mung bean porridge), and others. However, *Ie Bu Peudah* has a special taste and great efficacy for the body. The other common porridges we see today are coming from the further processed of *Ie Bu Peudah* that Acehnese people have early known from the past until today.

The making of *Ie Bu Peudah*

According to Lévi-Strauss, humans generally make their foods in their way, even though there can be found raw foods, but there are pre-cooked meals on the menu. The making of food can be categorized into three types, the first one is through self-cooking food, the second is through fermentation process from preserved ingredients, for instance, taking them from nature, forest, and so on. The third process is through mixed processing from all spices made traditionally. From that food processing, there is a distinction between cultural cooking and natural fermentation. Meanwhile, raw food is categorized as culture and nature because it is from raw substance and man cultivation. All plants, pets, and quarries are the efforts of humans with technological assistance, so the food elements become the righteous way to illustrate the differences amongst nature in one area.

The process of making *Ie Bu Peudah*, first, collecting the ingredients and takes a long time (see Table 2). The collecting process of ingredients is started by directly searching them into the woods seashore and usually lasts 15 days before Ramadhan arrives. When all the materials are already collected, mothers from the village will start the preparation by mixing all ingredients into the seasoning and mixing it with all the 44 different types of spices (Fahrika et al. 2021). Then, all mixed ingredients will be pounded or mashed using special mortar done together and collaboratively.

To suffice all 44 kinds of spices is not easy because many of them are no longer exist or may not grow well in the forest or along the beach. So those plants are obtained to the forests located 10 kilometers away from people's settlements. The plants grow on their own in the woods and it is necessary to be kept and preserved because some of them come from special plants that only grow in dried and barren areas. Hence those plants can be easily obtained until today. This effort resembles with Alas tribes who reserve the extinction of various local plant species by using those in their traditional foods (Sutrisno et al. 2021). Those spices then will be dried, except for the tubers or roots because they are easily rotten. The mixture of several ingredients like spices, roots, fruits, fish flakes, shrimp, and others can make it healthy and contain a lot of fiber during Ramadhan.

Besides leaves, herbs, and spices, there is also content consisting of roots, nuts, cassava, and green bean. These

contents become the optional complement (Alamsyah 2013). Its content can also be replaced based on the ingredients' supply; for example, cassava is substituted with green banana, or mung beans can be replaced by peanuts or sliced coconut. As seen in Figures 2-6, some materials are already prepared to make the seasoning for *Ie Bu Peudah*. The cooking process can be done by boiling the water until it is boiled and then pouring the dried ingredients. First, the leaves are chopped finely before mixing them into the seasoning and stirring them evenly, then pouring the coconut milk.

In the making process of *Ie Bu Peudah*, there are four main spices or herbs those are tuhe peuha leaves (*Leuconotis eugenifolius* (Wall. ex G.Don) A.DC.), nekuet leaves (*Ligustrum glomeratum* Blume), Theumpeung leaves (*Antidesma ghaesembilla* Gaertn.), and saga leaves (*Abrus precatorius* L.). Those leaves become mandatory ingredients to cook *Ie Bu Peudah*. Besides preparing the cooking tools and kitchen ingredients, it requires a special place, for instance in the side yard of the mosque. It also needs a special big pan called beulangong, so that the portion can be shared evenly in a huge amount. Additionally, cooking *Ie Bu Peudah* is traditionally processed to preserve the specialty and flavor that invites people to taste it.

The serving method of *Ie Bu Peudah* is done simply. It is commonly poured into a bowl or plate along with the anyang (special seasoning made from seasoned papaya flower). *Ie Bu Peudah* is still in the beulangong to keep it warm until it is shared because it usually takes a long time to sharing it before the breakfasting comes. The distribution usually takes 20 minutes before breaking the fasting, so the porridge still tastes warm.

The benefits of *Ie Bu Peudah*

Amongst people of Aceh Besar, *Ie Bu Peudah* has becomes one of most favorite menus in terms of its spicy taste and fits as a menu for breakfasting. Because the ingredients mainly come from natural herbs and leaves, it gives efficacy for health, for example, in restoring the stamina which has been drained after doing one day full of activities during fasting. Hence, it can keep the body immune (Sari 2019) and prevent chronic disease due to bioactive substances, namely anti-tumor, antioxidant, antibiotic, cure for rheumatic, antiseptic, anti-leprosy, and cure for people with asthma. Moreover, spices are also used as flavoring substances that provide active phytochemical components to maintain health and protect the body from a heart attack, ulcer, diabetes, hypertension, and improve blood circulation (Yusnita et al. 2012). From those 44 plant spices, four ingredients contain many benefits, namely tahe peuha leaves (*L. eugenifolius*), nekuet leaves (*L. glomeratum*), Theumpeung leaves (*A. ghaesembilla*), and saga leaves (*A. precatorius*) which contain bioactive substances, essential and non-essential substances like polyphenol that can improve the immune system in our body (Sari 2019). The high content of flavonoid and phenolic groups in *L. eugenifolia* leaves play an important role in restoring stamina by consuming *Ie Bu Peudah* (Praptiwi et al 2020).

Saga leaves (*A. precatorius*) also contain abrin which is very toxic, even though saga leaves are widely used traditionally to treat various diseases. In addition, saga leaves have many benefits as antibacterial and contain compounds including alkaloids, flavonoids, phenols, tannins, and saponins which have their own functions (Rochmawati et al. 2013). It is even able to inhibit the growth of positive bacteria in the human body so that it can be known as an anti-bacterial (Nisak et al. 2021). The ingredients of *Ie Bu Peudah* also contain the antibody substance to prevent the diseases, one of them is ta'eun or today is also known as a coronavirus (local name for coronavirus is ta'eun, see Manan and Putra 2020; Manan et al. 2021). Like the coconut fruit contained in this ingredient, it can increase the human immune system supplements during the Covid-19 period (Bania et al. 2021). In addition, the health benefits of coconut (*Cocos nucifera* L.) are found in its rich nutritional content. Unlike many other fruits which are high in carbohydrates, coconuts are mostly high in fat. Coconut fruit also contains protein, several important minerals, and a small amount of Vitamin B. Young coconuts, besides having high economic value; the flesh has a fairly good nutritional composition, including fatty acids and essential amino acids that are needed by the body. Other ingredients that have been mixed also have their respective health benefits (DebMandal and Mandal 2011; Narayanankutty et al. 2018).

The spicy sensation from *Ie Bu Peudah* also gives another benefit as a body warmer, can minimize the catch-a-cold issue in our body. The spicy and warm taste comes from some special spices of *Ie Bu Peudah*, e.g., jahe (*Zingiber officinale* Roscoe), pala (*Myristica fragrans* Houtt.), bak ree (*Andropogon nardus* L.). Furthermore, rice and coconut in *Ie Bu Peudah* can function to restore hunger and increase the energy for people that are fasting during Ramadhan in one day full. This, as a result, does not cause people eating it to feel overfull and can distract the concentration when performing maghrib and tarawih prayers after breakfasting (Fahrika et al. 2021).

In some components of *Ie Bu Peudah* also contain chemical substance like phenol that has an anti-inflammatory effect and has been effective to protect from joint issue and tense muscle. Besides phenol, the ginger rhizome (rimpang jahe) also contains zingiberene and shogol. These substances are known as antioxidants and effectively fight against cancer and heart disease. Another substance that can be found in rimpang jahe is an essential oil (minyak atsiri). This oil benefits to reduce the sore and painful as effective anti-inflammatory and anti-bacteria. Besides being beneficial for health, this essential oil is also known to contribute to the distinctive aroma of ginger. Meanwhile, the spicy sensation from ginger comes from zingiberene and zingiberol which can be found in minyak atsiri. Many other substances are contained in *Ie Bu Peudah*, namely active substances of cineol mineral, phellandrene, damar oil, kamfer, zingiberene, borneol, zingiberol, gingerol, amino acids, zingerone, vitamin A, B1, C, lipids, protein, niacin, and many more (Fatmawati 2019; Pratama and Ramadhan 2021).

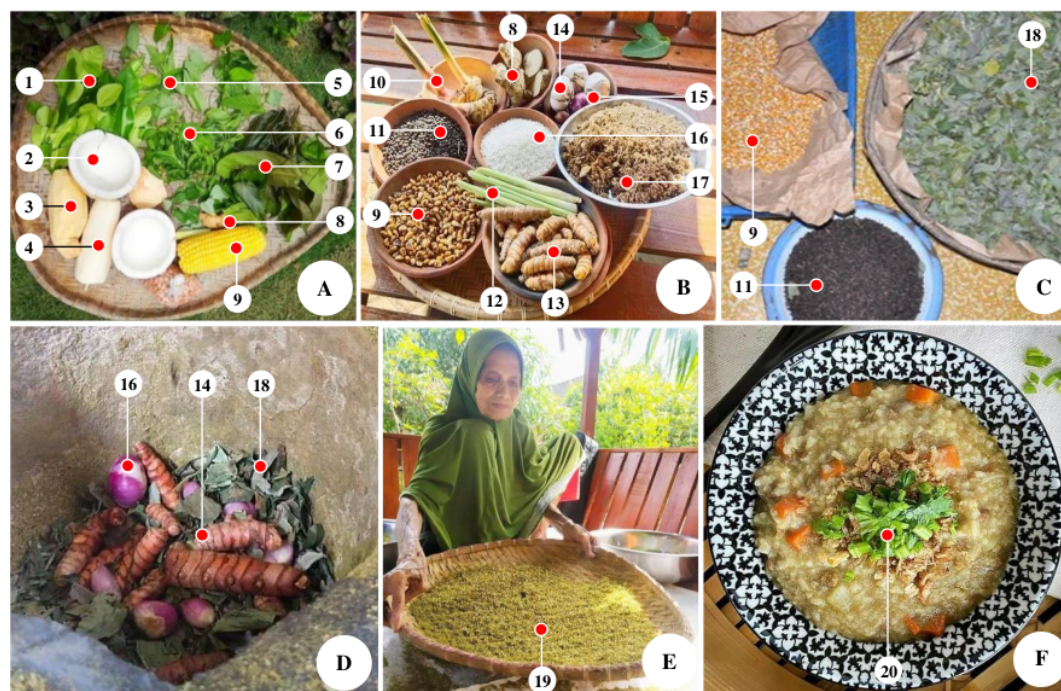


Figure 2. A. The ingredients of *Ie Bu Peudah* before they are dried. B. Dried ingredients of *Ie Bu Peudah*. C. The process of pounding ingredients using a mortar. D. The process of winnowing the pounded ingredients. E. *Ie Bu Peudah*. Note: 1. *Memecylon laurinum*, 2. *Cocos nucifera*, 3. *Ipomoea batatas*, 4. *Manihot utilissima*, 5. *Ligustrum glomeratum*, 6. *Abrus precatorius*, 7. *Psidium aquatica*, 8. *Zingiber officinale*, 9. *Zea mays*, 10. *Alpinia galanga*, 11. *Piper nigrum*, 12. *Andropogon nardus*, 13. *Curcuma domestica*, 14. *Allium sativum*, 15. *Allium cepa*, 16. *Oryza sativa*, 17. *Antidesma ghaesembilla*, 18. *Leuconotis eugenifolius*, 19. Pounded ingredients, 20. *Apium graveolens*

Diarylheptanoid compounds 3-4% consist of curcumin, dihydro curcumin, desmethoxycurcumin, and bisdemethoxycurcumin, 2-5% essential oil consist of sesquiterpenes and derivatives of phenyl propane turmerone (aryl-turmerone, alpha turmerone, and beta turmerone), kurlon kurkumol, atlanton, bisabolon, sesquifellandren, zingiberene, aryl curcumin, humulen, arabinose, fructose, glucose, starch, tannins and resins, minerals such as magnesium, iron, manganese, calcium, sodium, potassium, lead, zinc, cobalt, aluminum and bismuth. From these substances, there is a slightly bitter taste, a little spicy, cool, non-toxic, blood circulation and vital energy, removes blockages, menstrual laxative (emmenagogue), anti-inflammatory, eases labor, laxative fart, anti-bacterial, facilitates bile expenditure (cholagogue), and astringent (Thongon et al. 2017; Meng et al. 2018).

Besides it being delicious, *Ie Bu Peudah* is also widely known to be beneficial for a healthy body and good for warming the body. *Ie Bu Peudah* is made from 44 kinds of spices and leaves that are beneficial for the body. As popularly known that turmeric and ginger are included as rhizome plant family (Zingiberaceae) that is great potential to be used in many contemporary products of traditional

medicine (jamu) because they are commonly claimed as the healer of many diseases of modern people or degenerative, degradation of immunity and vitality (Al-Qamari et al. 2018). The spice plants, commonly used as a food seasoning, have medicinal properties. The benefits and cultivation of medicinal herbs and their relatives, traditional medicinal herbs, and some plants for consumption are good for health (Evizal 2013). Reviewing its advantages prove that elders who popularly consume *Ie Bu Peudah* can maintain a healthy body and stamina to do the activities despite older age. Though the locals agree this food may heal the illness, indeed based on the ingredients, it cannot be proclaimed that *Ie Bu Peudah* functions as a medical food since the functionality of certain foods has the reliability to prove as the above arguments (Nilda 2019).

The social functions of *Ie Bu Peudah*

Ie Bu Peudah has significance and special social function for people of Aceh Besar, starting from the search of the ingredients in the forest to the tasting moment when breakfasting at homes or mosque or meunasah ("small mosque"). There is a special function like the sense of togetherness (gotong-royong) in which people help each

other collect the ingredients that will be cooked. This togetherness begins with traditional figures, youth, and even kids looking for the ingredients into the mountains of Aceh Besar. The collaboration of age groups here relates to the social representation within the making process of the food itself. This practice owns the elements of the social strata of people's lives in Aceh Besar, and there is an expression of happiness and joy of people in celebrating Ramadhan, a month full of blessing. The function of this togetherness is also experienced through the making process, where traditional figures (the elders) would invite

the foremost cooker from another village who understands more in cooking *Ie Bu Peudah*. The decision is made through the discussion together along with the society (Fahraka et al. 2021). Furthermore, when it comes to sharing and distributing *Ie Bu Peudah*, it also manifests the sense of togetherness, where people come to the location, starting from middle-aged people and young people, bringing their own container and standing in line to get *Ie Bu Peudah* for breakfasting. This shows that the sense of togetherness is a time of rebuilding a social community (Manan 2015; 2017).

Table 2. Name of ingredients of making *Ie Bu Peudah* in local language (Acehnese) and Latin

Botanical name	Vernacular name	Family	Used part	Habitat
<i>Abrus precatorius</i> L.	Saga	Fabaceae	Leaves	Home garden
<i>Alleurites molluccana</i> (L.) Willd.	Kemiri	Euphorbiaceae	Seed	Home garden
<i>Allium cepa</i> L.	Bawang Merah	Amaryllidaceae	Fruit	Home garden
<i>Allium sativum</i> L.	Bawang Putih	Amaryllidaceae	Fruit	Home garden
<i>Alpinia galanga</i> (L.) Willd.	Langkuweuh	Zingiberaceae	Fruit	Home garden
<i>Amaranthus tricolor</i> L.	Bayam	Amaranthaceae	Leaves	Home garden
<i>Andropogon nardus</i> L.	Bak Ree	Poaceae	Stem	Home garden
<i>Antidesma ghaesembilla</i> Gaertn.	Theumpeung	Phyllanthaceae	Leaves	Home garden
<i>Azadirachta indica</i> A.Juss.	Nimba	Meliaceae	Leaves	Home garden
<i>Breynia racemosa</i> (Blume) Müll.Arg.	Lunieh	Phyllanthaceae	Leaves	Home garden
<i>Carica papaya</i> L.	Peutek	Caricaceae	Fruit	Home garden
<i>Centella asiatica</i> (L.) Urb.	Pegagan	Apiaceae	Leaves	Home garden
<i>Citrus hystrix</i> DC.	Kuyun	Rutaceae	Fruit	Home garden
<i>Clausena harmandiana</i> (Pierre) Pierre ex Guill.	Raboen Glee	Rutaceae	Leaves	Home garden
<i>Cocos nucifera</i> L.	Boh u	Arecaceae	Fruit	Home garden
<i>Colocasia esculenta</i> (L.) Schott	Keladi	Araceae	Stem	Farmland
<i>Curcuma domestica</i> Val.	Kunyet	Zingiberaceae	Rhizome	Home garden
<i>Diplazium esculentum</i> (Retz.) Sw.	On Paku	Athyriaceae	Leaves	Home garden
<i>Feroniella lucida</i> (Scheff.) Swingle	Lingge	Rutaceae	Leaves	Home garden
<i>Glochidion littorale</i> Blume	Kayee Kunyet	Phyllanthaceae	Leaves	Home garden
<i>Gnetum gnemon</i> L.	Melinjo	Gnetaceae	Fruit	Home garden
<i>Ipomoea batatas</i> (L.) Lam.	Ketila	Convolvulaceae	Rhizome	Farmland
<i>Leuconotis eugenifolius</i> (Wall. ex G.Don) A.DC.	Tahe Peuha	Apocynaceae	Leaves	Home garden
<i>Ligustrum glomeratum</i> Blume	Neukuwet	Oleaceae	Leaves	Home garden
<i>Mallotus paniculatus</i> (Lam.) Müll.Arg.	Balek Angen	Myrtaceae	Leaves	Home garden
<i>Manihot utilissima</i> Pohl	Ubi	Euphorbiaceae	Rhizome	Farmland
<i>Melastroma malabathricum</i> L.	Keumiki	Melastomataceae	Leaves	Home garden
<i>Memecylon laurinum</i> Blume	Jroek	Musaceae	Leaves	Home garden
<i>Micromelum pubescens</i> Blume	Temurui	Rutaceae	Leaves	Farmland
<i>Morinda citrifolia</i> L.	Mengkudu	Rubiaceae	Leaves	Home garden
<i>Musa x paradisiaca</i> L.	Pisang	Musaceae	Fruit	Farmland
<i>Myristica fragrans</i> Houtt.	Pala	Myristicaceae	Fruit	Home garden
<i>Oryza sativa</i> L.	Breuh	Poaceae	Seed	Farmland
<i>Pandanus amaryllifolius</i> Roxb. ex Lindl.	Pandan	Pandanaceae	Leaves	Home garden
<i>Paederia foetida</i> L.	Kentutan	Rubiaceae	Leaves	Home garden
<i>Piper nigrum</i> L.	Lada	Piperaceae	Seed	Home garden
<i>Pittosporum moluccanum</i> (Lam.) Miq.	Meukam Badeuk	Pittosporaceae	Leaves	Home garden
<i>Psychotria montana</i> Blume	Selada	Rubiaceae	Fruit	Home garden
<i>Syzygium aqueum</i> (Burm.f.)	Jambe ie	Myrtaceae	Leaves	Home garden
<i>Syzygium polyanthum</i> (Wight) Walp.	Salam	Myrtaceae	Leaves	Home garden
<i>Vigna sinensis</i> (L.) Savi ex Hassk.	Kacang Panyang	Fabaceae	Fruit	Farmland
<i>Vitex pinnata</i> L.	Mane	Lamiaceae	Leaves	Home garden
<i>Zea mays</i> L.	Jagong	Poaceae	Fruit	Farmland
<i>Zingiber officinale</i> Roscoe	Jahe	Zingiberaceae	Rhizome	Home garden

The tradition of cooking *Ie Bu Peudah* also contains the main function of strengthening the friendship (*silaturrahmi*) amongst leaders or traditional figures with local people by gathering the whole people before breakfast. This practice has been done from the habits of the Aceh Sultanate. Previous people of Aceh strongly did even the tradition. Hence, the history of the Aceh sultanate has still been maintained until today. The atmosphere of cooking *Ie Bu Peudah* is very lively and glorious where people greet each other, chat, and discuss each other without any age and social class boundaries. On another side, *Ie Bu Peudah* also owns the function in every step of the cooking process, as mentioned by one of the traditional figures of Limpok village, that the meaning of *Ie Bu Peudah* is one of the meals that contain the sacredness within society and it is being specialized. The leaves collected from the forest become the special materials that will be cooked in the afternoon before Ashar prayer with the reason that people would likely stop working their activities in the afternoon. Just before entering the month of Ramadhan, the leaves are easy to grow and in other months it is difficult to get both in the forest and on the shores. Thus, *Ie Bu Peudah* remains special for people to be served for breakfasting.

In the procession of the cooking ceremony of *Ie Bu Peudah*, the people of Aceh Besar always steal a glance at their traditional food served for conveying every procession of the cultural feast. The people of Aceh Besar still keep the value of tradition and appreciate their culture in the form of cultural feast along with its traditional food favored by its people. The food is beneficial and contains nutrients for the body during fasting days where people consume that spicy porridge because *Ie Bu Peudah* is a "must" to be consumed when entering the Ramadhan month.

Another social function is the value of mutual cooperation (*gotong-royong*). Besides variative, the ingredients produce delicious taste, because during the cooking procession, it is sincerely cooked without any compulsion and they together prepare the comestible of the spicy porridge, so it becomes tasteful and nutritious food. Not only to be made and served, but it has a special history. The food will never be changed although the ethnic people have moved to another area; this shows uniqueness where *Ie Bu Peudah* will always be served during Ramadhan.

The habit of enjoying the traditional food of *Ie Bu Peudah* which is truly tasty is intended to warm the body after consuming it. Some people consume the food because they favor it and those who are curious and even those who become their life habits to consume it. However, the most interesting part of all is those who enjoy it without any tribe and race restriction, which means *Ie Bu Peudah* is not only favored and enjoyed by locals of Aceh Besar but also many tribes or classes who make it a popular meal during Ramadhan.

Symbolically, there are three expressions of food, namely as a social bond, group solidarity, and peace of soul. The symbolism of food is the expression of the social

bonds, has the meaning of love, affection, and friendship (Mustafa and Rafida 2014). Food as an expression of group solidarity is manifested in which food eaten during night functions as a maintainer of family solidarity and the food commonly served tends to be traditional for the family. The food and peace of soul are manifested where food can depict the identity of one group; this is because it can restore the peace of someone who feels the tension of the soul. There is also a special function expressed in the way it is cooked sincerely and collaboratively, strengthening the friendship and voluntarily assisting the food without any reward.

The social function of *Ie Bu Peudah* itself is for strengthening the bonds of friendship (*silaturrahmi*), maintaining the brotherhood relationship (*ukhuwah Islamiyah*), and preventing dissolution because it is cooked collaboratively and voluntarily without being paid at all. This tradition is held once a year, especially in the month of Ramadhan. Lastly, the food fits for breaking the fasting with special herbs used for warming the body during the fasting month.

Transferring the knowledge amongst community

The traditional knowledge of the people of Aceh Besar in preparing and making the traditional culinary has been transferred over generations until today. The respondents of the study revealed that the insight about traditional food especially the one which is obtained from their parents and grandparents were counted for 60%. Then, the ancestral knowledge counted for 25%, so the traditional food of *Ie Bu Peudah* was identified by the respondents' counts between 17.3 ± 1.13 (20-35 years) until 24.14 ± 0.05 (70 years).

According to the educational background of each respondent, the status ranged from 23.5 ± 6.12 (senior high school) to 25.17 ± 4.20 (elementary school). All respondents admitted that *Ie Bu Peudah* is the traditional food of Aceh Besar. On the other hand, less than 20% of respondents were familiar with some other traditional foods of Aceh Besar, one of them was bubur kanji (starch porridge). This study emphasized that parents were more knowledgeable about *Ie Bu Peudah* in Aceh Besar. The elders refer to the guardian of the knowledge and they will transfer the knowledge in order to preserve *Ie Bu Peudah*. The knowledge is especially passed down to various generations, especially in the society of Aceh Besar.

ACKNOWLEDGEMENTS

We greatly thank all people of Aceh Besar who voluntarily became the respondents in this study and for their friendliness and openness for sharing the information related to *Ie Bu Peudah*. We also thank all figures from both the Universitas Islam Negeri Ar-Raniry and Universitas Syiah Kuala, Banda Aceh, Indonesia who have supported this study.

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